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THE PEACOCK IN FULL PLUMAGE.

No person can wonder at the preference which is felt for this splendid fowl, by the possessors of many of those old-fashioned country estates, which excite the peculiar attention of an American traveller in Europe. The slow and stately stride with which he moves, when undisturbed, and the pleasure he takes in displaying the green and gold tissue of his plumage, with the natural dignity and grace of his form and the richness of its changing hues, which at every turn he throws off on every side, correspond exceedingly well with the attitude which the inhabitants of some aristocratic mansions like to sustain in society. The observer, however, who is most commonly one of those who look upon the world from a different point of view, is apt to contrast the external appearance with essential properties. In our admiration

at the beauty of the peacock's feathers, we cannot long forget his want of song, and regret that his voice does not correspond with the rich hues of his plumage. We have already given some facts and remarks on this favorite fowl, (see vol. ii. p. 393; vol. iii. p. 264,) but as the subject is far from being exhausted, the following extracts from "the distinguished authors of British India will be read with interest."

"The common peacock (*Pavo cristatus*, Linn.), so much admired for the surpassing splendour of its plumage, and now so familiarly known as a domestic bird, though it has been reduced to servitude for some thousand years, still occurs in the wild state in the forests of Hindostan, as well as in Japan and other parts of Southern Asia. Its earliest record is contained in the sacred writings:

—"For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks." [2 Chronicles, ix. 21.] The introduction of this bird to the western and northern quarters of Europe has never been clearly traced; but every step of its progress has no doubt been owing rather to the art of man than the instinct of nature. Its natural tendency would in fact have been to return to the countries from which it came,—to seek again the perpetual sunshine and ever-verdant forests of Asia, the banks

"Of Ganges or Hydaspes, Indian streams."

It appears to have been unknown even in Greece during the early manhood of Alexander the Great, by whom it is said to have been first observed with no less wonder than delight in the course of his southern expedition, and to have been immediately transmitted to his native country. It must, however, have multiplied rapidly after its arrival, as Aristotle, who died within a year or two after "the Great Emathean conqueror," mentions the peacock as a well-known bird. The Greeks were satisfied with the delight afforded to the eye, while contemplating its brilliant colours and most graceful form,—“being so majestic, they would not offer it even the show of violence;” and it was left to the more luxurious Romans, not only to serve it entire on the table of Hortensius, but to pamper the diseased appetite, or minister to the inordinate extravagance of Helio-gabalus, by presenting enormous dishes of the brains alone. In more modern times, and during the progress of nautical discovery and commercial intercourse by which these were distinguished, the peacock has been transported to both the Americas, to many points along the African shores, and to numerous islands of the West Indies. A white variety has also sprung up in Europe, more frequent in northern than in southern kingdoms, which is not alluded to by ancient writers, and has probably resulted from the influence of a colder temperature, by which a natural tendency to albinism appears to be produced in many species of the feathered race.

There are only two species of this genus,—the one above alluded to, which is too well known to require description, and the Javanese peacock (*Pavo Javani-*

cus of Horsfield,) of which we have figured both the adult and young, under the name of Aldrovandine peacock, from the specimens in the Edinburgh Museum.

It occurs in Japan, Java, and other eastern and southern regions of Asia. It is chiefly to be distinguished from the common kind by the form and structure of the feathers which compose the crest, and which are well barbed throughout their whole extent, or somewhat lance-shaped, instead of presenting little more than terminal expansions.

ACADEMY OF SCIENCES AT VIENNA.—The Vienna Gazette publishes an imperial decree for the creation of an Academy of Sciences at Vienna. The number of members is to be 48; but there are also to be honorary members, whose number is not to exceed 24, and corresponding members, whose number is to be fixed by the Academy. The President is to be named for three years, but may be re-elected. The Vice President and Secretaries are for four years, but may at the end of that time be confirmed in their posts by the Emperor. The Academy is to receive annually from the government a donation, which is not to exceed 40,000 florins (100,000 fr.) The salary of the President is to be 3000 florins, (7500 fr.) per annum; that of the Vice President 2500 florins; the first Secretary is to have 2000 florins, and the second Secretary 1500 florins. The Academy is to give four prizes annually, and to fix the value of them. The sittings are to be held in a building belonging to the government. The Archduke John has been appointed Curator of the Academy by the Emperor.

At Alexandria, M. S. Beranger, charged with a scientific and literary mission in the East, had arrived, after having visited Moldo Wallachia, Bulgaria, Rometia, and Constantinople, at which last named place he obtained numerous documents. He proposes to make a tour in Egypt, Syria, and Palestine.

The following languages are spoken in America: 11,647,000 persons speak English; 10,584,000 Spanish; 7,593,000 Indian; 3,740,000 Portuguese; 1,242,000 French; 216,000 Dutch, Danish and Swedish.

The population of Ireland is 7,943,940.

Description of the City of Jalapa.

On entering it, and proceeding towards the central part, you find the streets well paved, sloping towards the middle, and furnished with good side walks of flat stone. They are in general not wide, nor inconveniently narrow, there being usually sufficient room for two wagons abreast. The houses present an air of comfort; many of them are in modern style, some with pretensions to good architecture, and many are painted in the most fanciful style. They are mostly two stories high, and around the outside of the second floor is in most cases a balcony, upon which the windows open, all in the form of folding doors. The floors, both in the first and second story, are of brick, as are many of the stair-cases. A common style of building is with an arched entrance, leading to a court yard in the centre, from which is an ascent to the second floor.

The streets are filled with people, giving the place the appearance of being densely populated. The town has about 12,000 inhabitants, but the number is now nearly doubled, by the great numbers who left Vera Cruz when that city was threatened by our troops. These being chiefly persons of respectability, one meets a large proportion of well dressed persons. You pass gentlemen in large broadcloth cloaks, thrown over the shoulder a l'Espagnol; now and then a Mexican officer, mingled with tradesmen and country people in short jackets or blankets; women in coarse mantles, with baskets of produce on their heads; boys selling cakes and candy; and the only thing which reminds you of being in an enemy's country, is meeting here and there a soldier, or crowds of slovenly looking volunteers, or passing a sentry in his pipe-clayed bells, quietly pacing in front of his quarters, his burnished musket glancing in the sun, or ringing as he salutes a passing officer. The streets are often crowded with large wagons, conveying the subsistence and stores of the army; little Mexican horses, gaily caparisoned, the saddles often mounted with silver; droves of pack mules, in strings of five or six, the halter of each tied to the braided tail of his "illustrious predecessor," and donkeys almost entirely concealed beneath immense bundles of straw or forage.

Among this varied throng we made

our way to our quarters, previously secured by a friend who had gone before, and paid due compliments to the chickens, vegetables and other dainties, which we had long known only in memory. The various church bells, which seemed to be constantly sounding, hardly served to interrupt our rest, and we fell asleep, quite confirmed in our 'love at first sight' of Jalapa.

The next morning we visited the Plaza, occupied generally more or less as a market, where we saw exhibited for sale the most various productions. This place is about the size of that in Boston, called Bowdoin Square. It has a considerable slope to the south, and is overlooked on one side by a large church, whose external style, a most barbarous composite, carries one back to the middle ages; on the others, it is surrounded by houses and shops, many with porticos in front, and the former barracks of the National Guard, or militia. In the centre is a fountain somewhat scantily supplied with water.

But on Sunday the plaza is most animated. This is the principal market day, and the whole place is covered with the venders of comestibles, seated flat on the pavement, each by his or her little stock, which they bring on their backs from the country. These people have strongly marked Indian features, and dark complexions; the men dress in jackets or blankets, wide trowsers, and large straw hats; the women in a light upper dress of cotton 'camisa' with or without a coarse 'reboso' or shawl, and skirts usually of brilliant colors. There is just room enough to pass between the lines of traders, and inspect their stock. The article which seems to be brought in greatest abundance, is the red pepper. One woman has perhaps a dozen chickens and a turkey; another a few cabbages; heads of splendid lettuce and greens, among which I observe the flowers of the pumpkin vine, which are much prized for the table; next is a man with plantains, bananas and oranges, and a little basket of eggs; near him you find a peck or two of turnips and onions; a woman recommends to you her pine apples and melons; piles of beans, green peas and lemons, and baskets of blackberries fill up the gaps; fine tomatoes are abundant; others whose names are quite unknown to us. [To be Continued.]

Plan of Colonization for Ireland.

(Continued from page 469.)

"While they constitute the great majority in point of numbers, they possess, comparatively speaking, a very small amount of property, and especially of property in land. It is needless, and would be out of place, to advert to the causes of this disproportion; but there is one effect of it which we are satisfied must be deeply impressed on the minds of those who would frame a good plan of colonization for Ireland: the Irish Roman Catholic population comprises so small a proportion of the middle and highest classes, that it may be said to consist mainly of an indigent and uneducated peasantry. The exceptions from this rule consist mainly of a very few landowners, a few lawyers and other professional men, and some merchants and tradesmen—but few in comparison with the proportion of the richer classes among the Protestants; and, lastly, the clergy. The Irish Roman Catholic people may be said to have, practically, almost no aristocracy—no natural leaders but their priesthood; while, from their peculiarities of character and circumstances, they stand more in need of leadership than any people on the face of the earth.

Now, the most careful government could not presently supply an Irish Roman Catholic colonization with that which neither exists at present nor could be soon created: it could not furnish the classes of gentry and capitalists—the natural leaders or care-takers of society—who under a good system of colonization would emigrate along with the poorest classes of English, or Scotch, or Anglo-Irish. By way of stay, and help, and guide, and government, to a great body of Irish Roman Catholic emigrants, it would be impossible to supply anything effectual, save only a sufficient number of that order of men who constitute, as we have said, their real and actual governors and guides—that is, of their clergy. With a view to colonisation rather than emigration of Irish Roman Catholics—in order to transplant and establish in society large numbers of that people; there must be transplanted and established along with them the only institution to which the great mass of them appear really attached in their native land. If there were any other institution which possess-

ed an important influence here over the Irish Roman Catholic peasantry, that also ought to emigrate along with them. But there are two reasons why the transplantation of their church is peculiarly indispensable. First, because, as the only existing institution really formed, respected and loved by the people, it will be their chief security against falling into a state of anarchy or barbarism—into that state which an Irish Roman Catholic settlement in Canada, for example, invariably exhibits when planted without a clergyman; and, secondly, because every one who is familiar with the history of planting of colonies, knows that great success has never been attained when religious provisions were neglected, and that the influence of religious provisions was wanting in all the cases of remarkable failure.

It is because we believe that the emigration of which we are the advocates must be in overwhelming proportion Roman Catholic, that our statement proceeds on the hypothesis that it will be entirely so. The student of the colonial history of England will not fail to observe, that the prosperity of the old English colonies in America seems to have been in a pretty equal ratio to the influences of religion on the emigrants; the colonies in which religious provisions were neglected were the least prosperous; those in which they were more regarded were more prosperous; and the most prosperous of modern colonies, those of New England, were in fact Levitical communities, almost entirely governed and managed by influences of a religious kind. On the other hand, during more recent times, emigration has proceeded, and a sort of colonization has gone on, as if the work were merely economical or commercial—as if religion were deemed of no importance to society; as if it were denied that a history of religion would be a history of mankind; and, at length, we have got into the habit of saying that colonization is one of the lost arts. It is on general grounds, therefore, relating to the art of colonization, as well as on the score of the peculiar dependence of the Irish Roman Catholics on their church as stay, guide, and government, that we insist on the necessity of ample religious provisions as essential to the well-doing of an Irish Roman Catholic colonization.

Apart from religion, the Irish Roman

Catholics are what may be termed a national people; that is, they are a people bound together and separated from the rest of the world by peculiarities and sympathies of historical recollections, of actual circumstances, of customs and sentiments, and perhaps of origin or blood. They mix but little with any other people, either in England, Scotland, the English part of Ireland, or even in the new countries to which vast numbers of them emigrate. This, like their religion and its potent influence on them, is a fact of which no human power can alter the complexion. It seems most expedient to choose some one country to which the main stream of emigration should be directed, and in which, accordingly, a powerful Irish nationality would at once take root. If the emigrants were dispersed amongst a number of communities, in each of which they would be an alien minority, their nationality would be lost or wasted; the best that could happen to them, speaking nationally, would be a speedy amalgamation with the different nations or communities into which they had been received. In this case their connection with Ireland, as nuclei of attraction to further bodies of emigrants, would soon disappear. But if, on the contrary, the great bulk of an Irish colonization took place in one part of the world, the process would establish an Irish nation, with free scope for the beneficial working of an Irish nationality, and with such intimate relations of national sympathy between the new people and its parent stock, as to provide the strongest moral or non-material inducements to the emigration of more people.

The passage from Ireland to North America is the shortest of emigrant voyages, and partly because, in the trade between North America and the United Kingdom, the exports of America and imports of Britain are bulky, the imports of America and the exports of Britain the reverse of bulky, so that ships which come heavy laden to Britain go light to America, and carry passengers at a very low rate. This must be more especially the case for many years to come. If a million of Irish emigrants were sent to any country but North America, it would be necessary to send along with or after them about four million barrels of flour, at a cost of from £8,000,000 to 10,000,000; and in all probability the greater

part of the flour would come from North America. Manifestly, therefore, it is to North America alone that a great Irish emigration should be directed. It is there only that the emigrants would fall in with a great store of food ready for the mouths of new comers; because it is there only that an abundance of fertile land exists in combination with a skilful agricultural population many times more numerous than any conceivable amount of annual emigration. For an English, or Scotch, or Anglo-Irish colonization, an uninhabited country, or one very slightly inhabited, may be suitable, because the emigrants might carry with them an ample capital, as in the recent cases of South Australia and New Zealand.

But a great part of North America is a foreign country. We do not stop to ask whether it would be allowable or possible for the government of Britain to make arrangements with that of the United States for the reception and absorption of a great Irish emigration in the latter country, because there are circumstances in the United States, independent of the point of foreign dominion, which unfit that country for the prosperity of a great Irish colonization. If ever two nationalities came into collision by meeting, it is the Irish and the American in the United States. Everywhere in the United States the Irish-born part of the population is only tolerated by the native Americans as what has been termed 'a serviceable nuisance;' it is a population of foreigners and outcasts, exceedingly valuable as a mass of labor which gives productiveness to capital in a country where the natives dislike working for hire, but socially despised, and in so many ways ill-treated, that practically it does not enjoy that equality of rights which is the boast of the American democracy. Your lordship is doubtless aware of the recent organization of a party in the United States with the name of Native Americans. The object of this association is to give effect to the American sentiment of hostility to the Irish. The existence of that sentiment in the United States, founded as it is on antipathies of religion and race, and prevailing in a country whose Irish-born inhabitants must, under any circumstances, be a small minority, would be a fatal impediment to prosperous colonization.

(To be Continued.)

Changes of Fashion.

Fashion is proverbially fickle, but never has she been more so than during the past Century. Our great grandmothers delighted in high-heeled shoes, enormous toupees, and hoop petticoats; our grandmothers flourished in short waists. In our own day we have seen the reign of bishops' sleeves and Dunstable bonnets; of tight sleeves and little hats, of low-necked dresses and high-necked dresses; of short cloaks, long cloaks, and now no cloaks at all. Old ladies are still living who began life with their hair combed over a cushion on their head a foot high, and, after passing through all the gradations of tight curls, loose curls, long curls and short curls, are now finishing life with the same hair combed demurely down the side of their faces and set off with a modest, Quaker-like cap.

A hundred years ago, that is in 1747, hoop petticoats and white powder worn in the hair were in all their glory. The influence of George III. was long exerted unsuccessfully against the custom of wearing powder, but finally the court practices prevailed, and powder was generally abandoned.

The hoop petticoat is a fashion now more than three hundred years old. It first made its appearance at the Court of Charles V., Emperor of Germany, who introduced it. The hoop passed into England and France towards the close of the sixteenth century. Anne Boleyn's portrait represents her without a hoop, consequently it was at a later day that it became fashionable. Queen Elizabeth, however is always painted with a hoop. In her state dress, this august personage is a comical looking affair. Her stomach reaches nearly halfway to her feet; while her throat is buried in an immense ruff, like that of a ruff-necked pigeon. The hoop continued to be worn in England until the reign of Charles I., abolished it. At the same time it lost caste in France, after having been worn for nearly a century and being the cause of supplanting the graceful costumes designed by the great painter Titian for the court of Francis the First.

All this time, however, the hoop retained its sway in Germany. It was again introduced into England after an exile of fifty years; but it did not get footing in France for a considerable period later. The hoop came back to the

court of England in 1668, with Mary, wife of William, Prince of Orange, who had worn it in Holland, where the fashion of the imperial court was followed. From this time, up to 1747, the hoop continued to grow larger. Louis XIV., for a long time resisted its introduction at his court. But on the day when he was dining in public after the treaty of Utrecht, two English ladies dressed in little caps and enormous hoops, came to witness the ceremonial; but they unknowingly provoked more curiosity than the king, and such was the rush of the populace to get a sight of them, that a riot liked to have occurred in the presence of his majesty. The ladies, it is said, would have been crushed to death by the eager crowd, if the attendants had not rushed out and brought them in safety within the rail of the king's table. From that day the hoop became all the rage in France.

At this time, ladies' gowns were made chiefly of satin brocades; for it was some years later when crapes and smaller light fabrics came in fashion. A handsome dress often lasted half a life-time; it was only the very wealthy that could afford to replenish their wardrobes frequently, persons in ordinary rank of life wore coarser and more common stuffs, and everybody's station could be distinguished by his or her dress. For out of door costumes, the ladies wore little hats perched on one side of the head. The modern bonnet was then not yet invented. Indeed, to this day, it is only the women of the United States and England, with the females of the better classes in Europe, that wear bonnets: peasantry of all other countries have each a national head-dress to which they adhere, and even the 'grisettes' of Paris wear caps and not bonnets.

Twenty years later, that is in 1777, hoops were still worn in England. The ladies now, however, had got to using a most absurd head dress. They had already increased the hoop to such a size that, in going through an ordinary door, it was necessary to turn side ways. They enlarged the cushion which they had been wearing for some years on the head with their hair combed back over it; and enlarged it to such an extent that it often soared a foot into the air. Think what a looking object a bride must have been, dressed in the height of the then fashion,

standing on heels three inches tall, and towering twelve inches more with a steeple of curls on her head.

The hoop and the toupee had now, however, seen their best days. The taste of Marie Antoinette, the unfortunate queen of Louis XVI., who ascended the throne in 1774, revolted against the enormous hoops heretofore worn, and gradually diminished their size. In England, they held their place somewhat longer. Sir Joshua Reynolds, however, had some time before banished them from his pictures; and in most of his portraits, accordingly, the ladies are represented in flowing robes as shepherdesses, and other fancy characters. It is questionable, nevertheless, whether this was not an instance of the worst taste; Copley refused to follow this fashion; and certainly his women look all the better for the stately attire of their day.

With the French Revolution of 1789 came a rage for classic costumes. The beautiful wife of Tallien set the fashion in Paris, where she appeared with a loose flowing robe, without any hoop whatever, bare arms, a short waist cinctured by a girdle, hair dressed in a knot of curls on the back of the head, and the whole costume 'à la Grecque,' like that of an antique statue. In the course of twenty years fashions turned a complete somerset. In 1777, a lady in full dress resembled in shape an enormous cabbage; in 1787 she had shrunk to the stalk with all its leaves shorn away. In 1777, a fashionable lady could scarcely crowd her way along a modern hall, in 1797, she looked as if she could almost squeeze herself through the banisters. In 1777 was an inflated balloon; in 1798 she was a collapsed parachute. The waist which had once been extravagantly long, was now absurdly short. People began to think at last that the ladies intended to have no waists at all, that waists were to be lost.

Since that period fashion has played a good many fantastic tricks; but the hoop has not recovered its ground, though occasionally the mode looks that way. Short waists, however, have gone to the 'tomb of the Capulets,' never we hope to be revived.

Fickle as fashion seems, and really is, at least in civilised Europe and America, it originally had its beginning in convenience. Most of our costumes are de-

rived from the peasantry of different quarters of the world: the short cloak from the Irish girl, the gypsy hat from the Swiss, the laced bodice from the Tyrol. All rude nations dress suitably to their climate; but the fashion appropriate in one place, when imitated by a Parisian 'modiste,' becomes often ridiculous. Even the fashions proper for Paris, are not always proper for the United States. The bare arms and low necked dresses, worn occasionally by the Parisian belles, are fertile of consumption when imported into this country.

What changes in fashion may be in store for us, who is prophet enough to tell? But we doubt if this century will be as fertile in absurdities as the past.—SEL.

WHAT A MERCHANT SHOULD BE.—A merchant should be an honorable man. Although a man cannot be an honorable man without being an honest man, yet a man may be strictly honest without being honorable. Honesty refers to pecuniary affairs; honor refers to the principles and feelings. You may pay your debts punctually, you may defraud no man, and yet you may act dishonorably. You act dishonorably when you give your correspondents a worse opinion of your rivals in trade than you know they deserve. You act dishonorably when you sell your commodities at less than their real value, in order to get away your neighbors' customers. You act dishonorably when you purchase at higher than the market price, in order that you may raise the market upon another buyer. You act dishonorably when you draw accommodation bills, and pass them to your banker for discount, as if they arose out of real transactions. You act dishonorably in every case wherein your external conduct is at variance with your real opinions. You act dishonorably, if, when carrying on a prosperous trade, you do not allow your servants and assistants through whose exertions you obtain your success, to participate in your prosperity. You act dishonorably, if, after you have become rich, you are unmindful of the favors you received when poor. In all these cases there may be no intentional fraud. It may not be dishonest, but it is dishonorable conduct.—Gilbert Lee, on *Am. Commerce*.



A CATERPILLAR.

The insects are again busy around us, performing their various parts in the great system of animal life, annually repeated on this wonderful globe, this earth which God has 'given for the habitation of men.' We find them again passing through their allotted changes, playing their parts in the grand drama, and, in conformity with the appointments of infinite wisdom, and under the unseen but unerring influences of an Almighty hand, keeping step with the seasons, and correctly, though feebly, beating time and keeping tune with the harmony of nature.

The intelligent Christian has perceptions for active and profitable use, which no other man is conscious of or fully enjoys. The most minute object in creation discloses to his eye the slender, but inseparable chain, which connects it with all its fellow-creatures. A humble worm or caterpillar, not less truly than the sun and the stars, bears a sign stamped upon it, in characters which he can read; and it expresses the name of the Creator. We hesitate not to say, that whoever possesses the knowledge and the habit by which this chief glory of creation is rendered perceptible, and that delight in the contemplation, love and presence of the Maker, which forms the essence of true religion, is rich beyond all that man can give, and happy beyond the power of calculation.

We strive for wealth, at least for what we call competence; we desire health, honor or possession for our children: but there is a kind of property, a certain sort of riches which no change can remove, destroy or impair, and which time can only increase and render more valuable. Every object in the world of Creation seems designed to call off our minds and hearts from the evil and frivolity around us in human society, and to direct our attention and our affections to things of a superior nature. 'Let us use' even the humblest object in 'this world, as not abusing it.' It were well for us, if when tempted to despise a humble plant or in-

sect, we would ask ourselves whether it is not of more importance, and capable of being more useful to us, than some of the trifles on which we bestow so much attention, on which we waste so much time.

We will only refer our readers here to some of the interesting facts we have before written on some of the curious habits of insects and the changes they undergo, requesting them to reflect on the astonishing fact, that difficult as many of those operations appear, and performed as they are with almost unfailing certainty, they are every year performed by myriads for the first, as well as the last time in their lives. (See vol. i. ps. 147, 183, 211, &c., &c. Vol. ii. ps. 28, 88, 120, 124, 156, &c., or rather see the Index of each volume, under "Insects.")

HATCHING FISH.—Hatching eggs by artificial heat is well known and extensively practised in China, as is also the hatching of fish. The sale of spawn for this purpose forms an important branch of trade in China. The fishermen collect with care on the margin and surface of the water, all the gelatinous matters that contain spawn fish, which is then placed in an egg shell, which has been fresh emptied through a small hole, which is then stopped, and the shell is placed under a setting fowl in a few days the Chinese break the shell in warm water, (warmed by the sun.) The young fish are then kept in water until they are large enough to be placed in a pond. This plan in some counteracts the great destruction of spawn by troll-nets, which have caused the extinction of many fisheries.—*Martin's China.*

LETTERS.—The number of letters that pass through the Post Office annually, for London and its environs alone, is 75,000,000. They average four inches in length, and three inches wide. If they were laid down in a horizontal position, lengthways, they would reach to the extent of 5,734 miles; if laid so as to form square feet, the whole would cover 142 acres of land. They average in weight one-third of an ounce. The whole would weigh 697 tons. The postage of these, at one penny each, amounts to £312,500.

When we seem to blame ourselves, we often mean only to extort praise.



SUGAR-MAKING.

This print exhibits the form of a wind-sugar mill, formerly in common use in certain sugar-making countries, especially some of the West Indian Islands. We have before described the old process in brief terms, (see vol. i. p. 334,) with something of the modern in vol. iii. p. 173, and given other interesting statistics on the subject, see vol. i. p. 626. We are now able to give more minute details of the manufacture, in the highly improved state to which it has been carried in Louisiana. We copy from the letters of a practical writer in the New York Express.

"In the Northern States comparatively little is known as regards either the culture or growth of the cane, or the many and varied principles of manufacturing its rich juice into Sugar; yet we may anticipate that a more perfect knowledge of this branch of industry will soon be apparent. Texas and all parts of South Carolina are adapted for the planting of cane, and for several reasons all those places will become sugar-growing districts. Cotton planting which used to be prosecuted with such vigor is now gradually dying away, the staple article sugar is fast usurping its place, the cotton field is changed to sugar-cane, and the gin house to the Sugar house. The production of Sugar has gradually increased up to the crop of 1845-6, but the crop of 1846-7, fell short of even 1841, being only about 130,000 hhds. of 1000 lbs. each, and about 4 1-2 millions of gallons of molasses: although this was a very small crop, it sold for more money

than the largest crop ever produced in America, probably on account of England now admitting slave-grown sugar. The short crop of last year may be partly attributed to the unpropitious season. This year, so far, has the most auspicious appearances: the planters have planted upon new principles, the season has been very dry, but the extraordinary height of the Mississippi has amply made up for it, the transpiration water having found its way through the lands: according to Creole theory this is a good omen, a high river a great crop. There are near 2000 plantations in operation this year, and as I have lately visited the majority of them, from what I can see, and from what I can learn, the crop of next gathering 'all well' will amount to 300,000 hhds. of 1000 lbs. each, and nine millions of gallons of molasses. To give some idea to those unacquainted with the manufacturing of this domestic article, I will give some data which I trust will prove interesting.

One gallon of cane juice generally makes 1 lb. of sugar, therefore three hundred millions of gallons of cane juice must be expressed to obtain this quantity of sugar. To give some idea of this quantity of liquid, provided it was water, and suppose the City of New York in a state of blockade, it would be sufficient to serve the inhabitants for four years subsistence. A large quantity of White and Refined Sugar will be made direct from the cane next grinding, some planters having procured very expensive machinery and apparatus for that purpose.

The inside of most of the sugar houses on the Mississippi, are quite familiar to me, some of which have cost over fifty thousand dollars in improvements. A much less quantity of molasses will be made next crop, according to the quantity of sugar produced than is customary.

Sugar Manufacture.—It is of little use to enter into a description of the old mode of sugar making. Cane, like other things, may in time become acclimated; consequently experience teaches us how to humour it. We now plant cane in rows 8 and 9 feet apart, instead of, as originally, 4 and 5 feet. It thrives better, receives more fresh air, more sun, more nourishment, grows larger and stronger, requires less seed and labor, and gives more sugar to the arpent.

After the cane is cut, it is brought to the mill, where it is ground to express the juice. However, the best of mills do not take out all the juices, some 16 or 18 per cent remaining in the bagasse or froth; a second or two-roller mill was introduced at considerable expense, requiring much power, the drawbacks on which will prevent its general adoption; however, to obviate this, and obtain 15 per cent of the lost juice, a revolving doctor is about to be adopted, which, though cheap, will answer every purpose, when applied to old or new mills. The cane juice is now carried into large wooden boxes called clarifiers, where it is heated to 200 deg. F. by steam pipes and receives a small dose of flake lime; this regulates acidity, and cleans the juice to a certain extent. The juice is now at about 9 1-2 deg. or 10 deg. Sac'r; it is now run off into open boxes heated by steam pipes, where it is boiled and scummed, passing from one box called the grand, to another called the battery; here it is concentrated until its boiling point reaches 218 deg. F.; it is now let off into an elevator, so as to be risen up into a cistern of considerable altitude previous to its going through the further operation of filtering, &c.

I would here state the reason of its having to go into an elevator: the mills are all set too low for the juice to run from one vessel to another, for the purpose of its going through the various processes, according to the new plans of sugar manufacture. The Elevator is a kind of cylinder boiler set on end: when it is full, steam is turned into it, which,

pressing on the surface of the syrup, forces it through a pipe attached to the vessel leading up to the receiver above. This is far from being an economical mode of raising fluids, but it is better than pumps, as it does not oxydize the syrup. However, a more simple, cheap and effective mode, upon the principle of waste steam forming a vacuum in the upper cistern, will soon come into general use. The next process through which this concentrated cane juice has to pass is the Bag filters: these are a series of several fine large duck bags, neatly folded up, and placed in a cylindrical small case of the same material; they are suspended by the neck on metal rings and hangs down in a square wooden box, where the juice drips through, leaving dirt, sediment, &c. inside the bags. This is rather an old fashioned process. A new plan will shortly take its place, upon a hydrostatic principle—the pure liquid passing through compressed sponge.

The next process through which syrups have to pass is that of the Vacuum Pans, of which there are a great variety. The original, and, the best one, is known as the Howard Vacuum Pan,—Mr. Howard being the inventor, and patentee. In fact, all others are mere modifications. Another, called De Rosne's, is both simple and good, and very much used; it is this which I will describe, although there are several others daily coming into use, viz: the Bevan pan, Morgan pan, and Rillieux pan. This last stands rather high; sugar made by it having received rewards and premiums from the Louisiana Agriculturists' and Mechanics' Association, more than once. Yet the pans of De Rosne, and Howard, simple and cheap as they are, have produced the best sugar ever made in Louisiana.

De Rosne's Pan.—It is a cylinder of cast iron, with a wrought iron steam jacket, for the purpose of admitting steam for boiling the charge. It has also copper pipes passing up and down its inside for the same purpose, that is, to accelerate evaporation. This pan, being airtight and filled with syrup steam, is turned on for the purpose of boiling. At the same time the steam engine is started, to work the air pumps, the vacuum being formed and maintained in the following manner. This pan is generally worked by a low-pressure or condensing steam engine.

Late Hermits in Pennsylvania.

As early as 1700, there were four hermits living near Germantown, in Pennsylvania—John Seelig, Kelpius, Bony and Conrad Mathias, they lived near Wissahiccon and the Ridge:—Benjamin Lay lived in a cave near the York Road.

John Kelpius the Hermit was a German, of Sieburgen in Transsylvania, of an eminent family, (tradition says he was noble,) and a student of Dr. John Fabricius at Helmstadt—He was also a correspondent of Mæcken, chaplain to the Prince of Denmark in London. He came to this country in 1604, with John Seelig, Bernard Kuster (Coster), Daniel Falkener, and about 42 others, being generally men of education and learning, to devote themselves, for piety's sake, to a solitary or single life; and receiving the appellation of the "Society of the women in the wilderness." They first arrived among the Germans at Germantown, but they settled chiefly 'in the Ridge,' then a wilderness. In 1708, Kelpius who was regarded as their leader, died, "in the midst of his days," (said to be 35)—after his death the members began fall in with the world around them, and some of them to break their avowed religious intentions by marrying. Thus the society lost its distinctive character and died away—but previous to their dispersion they were joined about the year 1704 by some others, among whom were Conrad (Mathias the last of the Ridge hermits) a Switzer, and by Christopher Witt, a professor of medicine and a "magus" or diviner.

After the death of Kelpius, the faith was continued in the person of John Seelig who had been his companion and was also a scholar—Seelig lived many years after him as a hermit, wearing a coarse garment like that of Kelpius. This Seelig records the death of his friend Kelpius in 1708, in a MS. Hymn Book of Kelpius' (set to music) which I have seen—saying he died in his garden, and attended by all his children (spiritual ones and children whom he taught gratis) weeping as for the loss of a father. That Kelpius was a man of learning is proved by some of his writings; a very small written book of 100 pages, belonging to C. J. Wister, contains his writing in Latin, Hebrew, Greek, German, and English: and this last which is very remarkable, he being a foreigner, is very free

and pure. The journal of his voyage to this country in 16 pages is all in Latin—some of his letters of which there are several in German, and two in English, are all on religious topics and saving his peculiar religious opinions, reason very accurately and soberly. From venturing with the thousands of his day to give spiritual interpretations to scripture, where it was not so intended, he fell upon a scheme of religion which drove him and other students from the Universities of Germany: and under the name of Pietists, &c., to seek for some immediate and strange revelations. He and his friends therefore expected the millenium year was close at hand—so near that he told the first Alexander Mack, the first of the Germantown Tunkers, that he should not die till he saw it. He believed also that 'the woman in the wilderness' mentioned in the Revelations was prefigurative of the great deliverance that was then soon to be displayed for the Church of Christ.

'Therefore they did well to observe the signs of the times, and every new phenomenon, whether moral or preternatural, of meteors, stars, or colors of the skies, if peradventure the harbinger may appear.' He argued too that there was a three-fold wilderness state of progression in spiritual holiness—to wit: 'the barren, the fruitful, and the wilderness state of the elect of God.' In the last state after which he was seeking, as a highest degree of holiness, he believed it very essential to attain it by dwelling in solitude or in the wilderness, therefore he argues Moses's holiness by being prepared forty years in the wilderness; Christ's being tempted forty days in the wilderness as an epitome of the other; John the Baptist coming from the wilderness, &c. He thought it thus proved that holy men might be thus qualified to come forth among men again, to convert whole cities, and to work signs and wonders. He was much visited by religious persons. Kelpius professed love and charity with all, but desired to live without a name or sect. The name they obtained was given by others. There are two of Kelpius's MS. hymn books still extant in Germantown, one of his own composing, in German is called elegant, they are curious too because they are all translated into English poetry, line for line, by Doctor C. Witt the diviner or magus. The ti-

ties of some of them may exhibit the mind of the author:

'Of the Wilderness—or Virgin Cross Love.'

'The contentment of the God-loving soul.'

'Colloquium of the soul with itself'

'Upon Rest after he had been wearied with Labour in the wilderness.'

Although he looked for a qualification to go forth and convert towns and cities in the name of the Lord, it is manifest, that neither he nor his companions were enthusiastic enough to go into the world without such endowment. They often held religious meetings in their hermitage with the people, when solicited to come to them for the purpose. Kelpius's hut or house stood on the hill where the widow Phæbe Riter now lives. Her log house has now stood more than 40 years on the same cellar foundation which was his—it is on a steep, descending, grassy hill, well exposed to the sun for warmth in winter, and has a spring of the hermit's making, half down the hill, shaded by a very stout cedar tree. After Kelpius's hut went down, the foxes used to burrow in his cellar, hence called the 'Burrow of Rocks, or Rocksburrow, now Roxborough.—*German town Telegraph.*

The Navajo and Samaia Indians.

The Navajo Indians are a warlike people, have no towns or houses, or lodges; they live in the open air or on horseback, and are remarkably wealthy, having immense herds of horses, cattle and sheep. They are celebrated for their intelligence and good order. They treat their women with great attention, consider them equals, and relieve them from the drudgery of menial work. They are handsome, well made and in every respect a highly civilised people, being, as a nation, of a higher order of beings than the mass of their neighbors, the Mexicans. In the neighborhood of the Navajos are the tribe of Sumai, who have a city of 6000 which is one of the most extraordinary in the world. It is divided into four solid squares, having but two streets crossing its centre at right angles. All the buildings are two stories high, composed of sun-burnt brick. The first story presents a solid wall to the street, and is so constructed, that each house joins, until one fourth of the city may be said to be one

building. The second stories rise from this vast solid structure, so as to designate each house, leaving room to walk upon the roof of the first story between the buildings. The inhabitants of Samai enter the second story of their buildings by ladders, which they draw up at night, as a defence against any enemy that might be prowling about. In this city were seen some 30 Albino Indians, who have, no doubt, given rise to the story that there is living in the Rocky Mountains a tribe of white aborigines. The discovery of this city of the Sumai will afford the most curious speculations among those who have so long searched in vain for a city of Indians, who possessed the manners and habits of the Aztecs. No doubt, we have here a race living as did that people when Cortes entered Mexico. It is a remarkable fact, that the Samains have, since the Spaniards left the country, refused to have any intercourse with the modern Mexicans, looking upon them as an inferior people. They have driven from among them the priests and other dignitaries, who formerly had power over them, and resumed habits and manners of their own, their Great Chief or Governor, being the civil and religious head. The country round the city of Samai is cultivated with a great deal of care, and affords food not only for the inhabitants, but for large flocks of cattle and sheep.

Chihuahua, the capital of the State of Chihuahua, is a city of about fourteen thousand inhabitants, and of remarkable beauty. It is situated on a plain, between two high mountains that rise in the east and west. At the north and south, the country, as far as the eye can reach, is open and interspersed with farms. The buildings, many of which are very handsome, are composed of white porphyry, that is easily wrought when first taken from the quarry, but by exposure to the air becomes very hard. The old Spaniards who originally built it, conveyed from a mountain four miles distant, through a stone canal, the waters of a spring.

This abundant fountain rises in the centre of the grand plaza, overflows an octagonal basin, and then pursues its way over the whole city. The plaza is surrounded by seats, with backs, carved out of the solid stone. At this place could nightly be seen the entire popula-

tion of Chihuahua, indulging themselves in gossip and idleness.

As an evidence of the richness of the mines of Chihuahua, under the Spaniards, it is stated that the magnificent church of that city, which is of immense proportions, and ornamented by three towers of solid stone, was built at a cost of six hundred thousand dollars, and this immense sum was raised by a tax of one bit on every eight dollars coined in the mines. These silver mines are as rich as they ever were, and inexhaustible; but the Indians have driven the Mexicans from the richest of them, and the people are too lazy to work those in their possession.—SEL.

China.

The ordination of Tsin Shen, as a preacher of the Gospel to his countrymen, took place last Lord's Day, in Union Chapel, Victoria, Hong Kong, at three o'clock in the afternoon. The body of the Chapel was filled with Chinese spectators, and several members of the foreign community occupied the side pews. The preliminary services were conducted in the Chinese language by the Rev. S. R. Brown, an American missionary, who, after a hymn had been sung in the native language, prayed, read a portion of Scripture, and preached to the Chinese congregation from Luke x. 2. The Rev. J. H. Cleland then addressed the candidate for the sacred office in the English language, and proposed the following questions:

1. What leads you to think you are a true Christian?
2. What are your views of Christian truth?
3. What induces you to enter the Christian ministry?
4. How do you propose to carry out the objects of your ministry?

To which questions the most satisfactory answers were given by Tsin-Shen, with firmness, directness, and in remarkably good English.

The Rev. W. Gillespie then explained to the native congregation, the design of the service, briefly rehearsed the replies just made, and offered up the dedication prayer, with the laying on of hands of the ministers that were present. A hymn in Chinese succeeded; after which the Rev. C. Milne delivered an impressive charge to the young minister, in English,

founding his address on 1 Tim. vi. 11, 12, and iv. 17. A prayer was offered in conclusion by one of the native converts.

This is the first instance of ordination to the Christian ministry of a native Chinese, that has taken place in China, and before the eyes of his countrymen. The young man was for a number of years a student in the Anglo-Chinese College at Malacca, in which institution he seems to have acquired a remarkably correct knowledge of the English language, and of other branches of general and Biblical education. He deported himself on this occasion with true modesty, and with a becoming seriousness, which must have impressed those present with a personal esteem and a confidence that he will faithfully discharge the solemn duties he has taken upon himself. We do not doubt he will be of great assistance to the missionaries of the London Missionary Society, under whose auspices he has commenced his labors.—*China Mail*.

TAHITI CONQUERED AT LAST.—This is the heading of an article, which is taking its rounds through the newspapers, and which informs us that the French have finally succeeded in appropriating certain fine isles of the ocean to their own uses, without first asking leave of the lawful owners. It is all perhaps well enough, as the world wags now-a-days. A half a century ago, there was a terrible ado about the 'prostration of poor Poland'—and CAMPBELL, in eloquent strains, exclaimed:—

"O, bloodiest picture in the book of Time;
Sarmatia fell unwept, without a crime!"

But nobody thinks now of being indignant about the fall of Tahiti. We have got accustomed to such sights, since the operations of Russia in the Caucasus, France in Algiers, England in China and the United States in Mexico.—SEL.

YANKEES IN TURKEY.—Among the Americans at Constantinople, are Dr. Davis of South Carolina, who was sent out by the President, at the request of the Pacha, to instruct the people in raising cotton; Dr. Smith, who is employed by the Sultan in geological surveys; and Mr. Reeves, who succeeds Mr. Rhodes as a ship-builder.—SEL.

NATURAL HISTORY.

*Instructions on Collecting, &c.**(Continued from page 463.)*

Collections of plants, from whatever country they come, have always a certain number of plants which the museum does not possess, or offer them in a different state from those we possess, and so are always interesting, when well made; but there are countries little known, from which we desire to receive all that can be collected.

In North America: the Floridas and southern parts of Louisiana, Arkansas and Texas, a great part of Mexico, particularly the northern part, as well as California, the southern part of Mexico, and the countries comprehended between that state and the isthmus of Panama; the great isles of the Antilles, Haiti, Cuba and Jamaica, though formerly explored, are now scarcely represented in our herbals.

Botany is already cultivated with success in many countries. Travellers can sometimes find herbals already collected; it would be useful to procure them, especially if they have but a short time to stay, or even a single season, after assuring themselves that these herbals are made with care. This would be important, especially in countries where the flora has been treated by some resident botanist, and the kinds and species proper to these local floras should, if possible, be obtained.

'Collections of wooden stalks or trunks of trees.' This collection should be made in a different manner, for the trunks of the 'monocotyledons' and ferns, and for those of the 'dicotyledons.' For the first, such as the palms, vaquois or pandamas, the dracæna or dragoniers and the ferns in trees, etc. whose structure varies in height according to the age of the trees, it would be desirable to obtain grown and entire trunks. If not it should be sent in three pieces, the first at the base with the roots, the second in the middle, and the third from the top with the first cluster of leaves.

For the dicotyledons vegetables one of the principal trunks, or a perfectly healthy branch should be taken, and a portion of it preserved. Label them with numbers corresponding with samples of branches with leaves and flowers, or fruits dried botanically, so that they can be determined with precision.

It is very important to write the common

names which the trees bear, in the country where the samples were gathered.

Among the woods of the dicotyledonous trees, we shall place in the first rank, we want all the woods employed in the arts and particularly in cabinet-making and dying; woods which we receive only in the state in which commerce brings them to us, and which it would be very interesting to have complete with their pith and bark, and especially with a branch in flower, or fruit preserved in herbal.

Other trees, which do not furnish woods employed in the arts, are not less interesting. The countries which have not yet added anything to the collection, and in which are to be found the objects that we want, are, in the ancient continent, Arabia, Persia, but, above all, China, Cochinchina and the great isles of Asia; New Holland and Van Diemen's Land, whose vegetation is peculiar and from which we have as yet scarce a single sample of wood; Senegal, the Cape of Good Hope, Madagascar and Abyssinia: in the New Continent, Mexico and California, Peru, Colombia and the Magellan. But among the dicotyledonous vegetables there is none that merit the attention of naturalists so much as the creeping ligneous plants known as lianes. Almost all these plants present a remarkable structure, more or less anomalous, which may throw a light on the mode of increase and nourishment of vegetables.

'Productions of vegetables.' We comprehend under this designation all the parts of vegetables, or products of the vegetable kingdom, which are of sufficient interest to merit collection; such as vegetable fibre employed in the fabrication of tissues or cordages; natural tissues coming from the preparation of the bark of trees, paper, made directly from certain plants, starches, with the starch prepared at the place where the plant grows, tubercles, roots, branches and seeds from which it is extracted: gums, sugars, resins, vegetable wax, and other concrete sugars elaborated by vegetables, dye stuffs; besides, roots, barks, leaves or fruit, used either in medicine or the industrial arts.

The stuffs that are liable to be attacked by insects should be placed, well dried, in boxes, bottles or earthen jars perfectly sealed.

'Fossil vegetables.' The collections of this kind at the museum (for several years) have greatly increased, and the researches of travellers and correspondents of the es-

tablissements will soon give them still more importance. Up to this present time, these collections comprehend, almost entirely, the fossil vegetables of Europe; yet it is known that the soils that produce them are found in the most remote parts of the world, and the comparison of fossils coming from great distances would be of great interest for geological theories. Thus, coal-land, so rich in fossil plants in Europe, is excavated at a great number of points in North America, in the East Indies, in China, and New Holland, and is found, without doubt, in other places: the mines of the United States have been worked with care for the fossils which they contain, and have already supplied our galleries with numerous specimens.

Specimens should especially be procured which present the stamps of leaves entire and perfectly marked, the trunks which show still the carbonised bark which covered them, and the impression of the insertions of the leaves that it bore, besides characterised fruits, such as those analogous to the cones of the pines, the fruits of the palm trees, etc.

It is necessary, as much as possible, to join to these fossils, the animal fossils which may accompany them, which will better tend to determine the epoch of the formation of the deposit which contains them.

Among places where the most remarkable and varied fossil woods have been found, we would cite the Little Antilles, above all Antigua, Saint Lucia and Martinique. The museum possesses but few specimens from these places.

All the specimens of fossil plants, which may be addressed to the museum, should be wrapped with care, in two or three papers; those which have delicate impressions should be covered on their face with cotton or lint, above all if the rock or stone is tender; if the samples are thin and fragile, as often arrives with impressions upon slates, they should be placed in separate boxes.

CHAP. III. — 'Zoology.' — 'Zoophytes, Worms and Mollusca.' The sea is peopled by an infinity of animals, soft or gelatinous grouped as mollusca, worms or zoophytes, of which some live isolated, others in society. The greatest part of these animals are unknown, and their study, is very important, as they give us general notions on the organization of beings, and on the diversity of forms under which living nature shows herself.

Surgeons and amateurs of natural history travelling on board ships might procure

us a great number of these curious animals.

It is sufficient to take them with a net, to wash them well in warm water, to put them in alcohol with the precautions that we shall point out, and to prepare a note which indicates the latitude of the place, where they are taken, if they live solitary or in society, if they are phosphorescent, if they inhabit a certain depth or the surface of the sea. The colors of gelatinous animals not keeping well in liquor, it is very important to mention them.

Rocks, sea-weed. The bottom of the sea are covered with shells of a gelatinous or fleshy aspect of very bright colors, that may be mistaken for lifeless bodies; yet they are formed by the aggregation of a crowd of little microscopic animals, whose organisation is very varied; care should be taken to remove them with the blade of a knife, and these beds, not generally very thick, should be plunged in spirits of wine, taking care to note their color, which quickly disappears.

It would be useful to collect numerous sponges, and to preserve them in alcohol.

There exist, in the depths of the sea, a multitude of animals which do not appear on the surface, and which are entirely unknown. They are obtained with the drag; frequent use should be made of the drag from several fathoms up to the greatest depths; that is as far as 150 fathoms.

No less care should be taken to collect the land shells than those of the sea. Fossil shells are likewise of great interest.

Very frail shells, oursins, sea-stars, etc., should be wrapped in cotton, and placed each one apart in a box. It would be well to wash in chalk water oursins and sea-stars; the greatest number possible of these animals should be preserved in spirits of wine, taking care to surround them with thread, or even fine linen or cotton, and, afterwards, wind with thicker linen or several turns of thread, so as to hinder the points or spines from falling. The madrepores of a certain volume should be fixed by wire to the bottom of the box in which they are placed, but these frail substances would arrive in better order, if each specimen was placed in a box apart.

The shell-fish should be placed in alcohol. The outer shell, when it is spiral, should be broken at the upper part and at several points of the spire, to let the liquor run in, so that the whole animal may be preserved; and that they may be dissected at a future time. [Continued.]

POETRY.

Thoughts of Home.

BY A NEW ENGLAND BOY.

Bright visions o'er my musing soul,
In lonely moments come,
Of things which fresh in memory roll,
Of other days and home.

I cast my mind's eye back and look
Along the lapse of time,
When, from each flower and field and brook,
I gathered food for rhyme.

With happy heart all free from care,
Through wood and field I strayed—
Along the stream, my homestead near,
In innocence I played.

Those days are past, and ne'er again
Such pleasure may I see,
And to live o'er my life I fain
A child again would be.—*Cecil Whig.*

The Sorrows of the Poor.

The poor man hath a lonely lot,
To misery allied;
His very being is forgot,
Among the sons of pride.
He rises with the morning light,
And labors through the weary night,
A scanty meal to gain;
Then lays his weary head to rest:
But anxious cares disturb his breast—
To slumber is in vain!

The cold neglect, the withering scorn,
That meet him on his way—
The spirit bowed, and sinews worn
By premature decay,
A brow o'ershadowed by despair,
The trembling gait produced by care,
The constant dread of ill;—
These mingle with his every dream,
And hope hath no consoling gleam
To pleasant thoughts instil!

Alas! to him the changeful earth
Hath features ever sad;
For when the summer wakes its mirth,
He only is not glad.
For what to him is Nature's smile,
That may another's heart beguile,
But cannot pierce the shed,
Where he is wasting life away,
Unheeded of the night or day.
But longing still for bread!

God's blessings on the verdant fields,
When sunshine dwelleth there;
And every flower that fragrance yields
Becomes more sweetly fair!
In truth 'tis beautiful to view!
But ripening corn and violet's hue
Are hidden from the poor!
They cannot watch the season's change.

To them all blithesome scenes are strange,
Their sense of joy is o'er.

Within a close and fœtid room,
Through sickness and in age,
They labor on, and pass in gloom
Their life's declining stage.
The slaves of want!—while those who have,
And from the depths of woe could save,
Evade their haggard mein,
Nor mark the signet death has placed,
Where many a sorrow could be traced,
And painful years be seen!

The poor! oh, mock not those who weep,
The wretched and the lone!
For heaven doth surely record keep,
When earthly aid is gone:
And at the bridal feast the guest
May be the mortal leastwise blest
Among his fellows here.
Then cheer the poor man's solitude,
And smooth the briars on his road
To kindlier lands elsewhere!—*SEL.*

RECIPES FOR DYEING.

PINK OR LIGHT SILKS, &c.—Boil water to cover the goods, then put in one spoonful of cochineal, pulverized; one teaspoonful of cream of tartar, and a teaspoonful of the nitrate of tin, then boil in the goods from one to ten minutes until the color suits you. Brass or tin kettles should be used.

CRIMSON RED.—Boil water to cover the goods, put in six ounces of alum; put in the goods and boil 30 minutes—take out and wring, wash the kettle and put in clean water to cover the goods, and then add half a pound of Brazil wood—boil ten minutes, put in the goods and boil ten or fifteen minutes.

Translation of French Phrases, page 480.—

9. Come and take a turn in the park.
10. We will hear the birds sing.
11. We shall find coolness under the shade.
12. There is a bee.
13. She is collecting honey.
14. She will carry it to the hive.

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